

## PROCEEDINGS OF THE CLEAR CREEK BAPTIST ASSOCIATION.

The thirteenth Annual Session of the Clear Creek Baptist Association, convened with Fairview Church, Winston County, Ala., on Friday September the 30th 1887.

The introductory sermon was delivered by Eld. Q. D. Haney. Text, 16 chap. 30th and 31st. verses of the Acts of the Apostles.

An intermission of 30 minutes was given for refreshments after which the delegates assembled in the Church House. --Prayer by Rev. R. M. Atkins. The moderator then called the body to order. Letters from the several Churches were called for, by the moderator, and the letters were placed on the table by the delegates. The names of Elder James Hilton, and Bro. I. P. Gibson, was called as reading clerks, who proceeded to read the letters. The names of the Churches, together with their delegates were enrolled as follows: (absentees marked thus, \*)

*Blooming Grove*,—Eld. D.B. Ford, N.H. Estes\*, W.L. Davis,

*Bethlehem, No. 2*,—Eld. Q.D. Haney, J.M. Willis, B.G. Ray,

*Houston*,—J.A. Shank\*, W.C. Blackwell, R.B. Pinson,

*Mt. Hope*,—H.J. Chainey, O.K. Land\*, J.G. Land\*.

*Concord*,—J.A. King\*, Jasper Ingle\*, Claborn Threadgill.

*Corinth*,—J.B. Hilton, Robt. Beasley, Elds. S.C. Cooper, and James Hilton.

*Bethel*,—I.P. Gibson, W.J. Tingle, G.M. Tingle.

*Rock Creek*,—Elds. C.A. Taylor\*, A.F. Cole, J. N. Curtis, and W.P. Shipman.

*Oak Grove*,—N.N. McCullars, J.G. Lovelady, W.E. Williams,

*Sardis, No. 2*,—Thos. A. Cobb, N.G. Davidson\*, Eld. W.G. Tidwell\*.

*Shilow*,—Eld. J.H. Hood, W.R. Crittendon, J.P. Cantrell\*,

*Sardis, No. 1*—Eld. T.M. Martin, J.W. Barton, C.A. League,

*Union Grove*,—Eld. W.W. Davis, B.J. Weaver, J.T. Hacket\*,

*Bethlehem, No. 1*,—B.F. Atkins, L.R. Henson\*, A.H. Smith\*.

*Liberty Grove*.—F.M. Willis, J.K. P. Taylor, W.C. Taylor\*.

*Fairview*,—Eld. D. Carroll, J.H. Hefner, Calvin Miles.

*New Prospect*,—J.C. Long, Sr., J.W. Carter, W.A. Eaton,

The body then proceeded to elect a moderator and clerk for the ensuing year—resulted in the choice of Eld. T. M. Martin, moderator, Brother J.C. Long, Sr., Clerk, and W. P. Shipman, corresponding secretary. The moderator then invited ministers, who were not delegates, with seats with the body.



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The door was then opened for the reception of newly constituted or dismissed churches. Received a letter from Gum Pond Church by her messengers Eld W.R. Cole, M. E Owens, Jacob Verner\*; also a letter from Union Hill Church, by her messengers J.L. Wilson, D.S. McCullars S. P. Faught, the churches were received and the right hand extended by the moderator.

The moderator then appointed the following committies to-wit:

**On religious exercise.**—H.J. Chaney, N.N. McCullars, and J.G. Lovelady with the deacons of Fairview church.

**On Documents**—Elds Q.D. Haney, D.B. Ford, W.R. Cole, D. Carroll James Hilton, with the moderator added.

**On Sabbath Schools**—Bros. W.P. Shipman, W.J. Tingle Eld. J.H. Hood,

**On State Mission**—J. C. Long, sr., W.C. Blackwell, I P. Gibson, J.M. Willis and Eld. S. C. Cooper.

**On Finance**—J.G. Lovelady, J.K.P. Taylor, B.J. Weaver.

**On Nomination**—J. B. Hilton, J. W. Carter and J.L. Wilson.

**On Temperance**—Elders Q.D. Haney, James Hilton, D.B. Ford, and W.R. Cole.

**On Circular Letter**—Elds. R.M. Atkins, Q.D. Haney. W.R. Cole.

Called for Correspondence—Received a letter from the North River Association, by the hands of Eld. J.B. Huckabee, no messengers.

Returned Correspondence as follows: To the North River Association—Elds. D.B. Ford, Q. D. Haney, James Hilton, and Bro. J.C. Long, sr. To the Cullman Association—Elds. D. Carroll, H.J. Chainey, W.J. Tingle, and Bro. W.C. Blackwell. Sulpher Springs Association—W. J. Tingle H.J. Chainey, J.D. Rutledge. N.H. Estes, Mussel Shoals Association—Elds. W. R. Cole, J. Hood, Bro. J.C. Long, sr. B.F. Roden, J.K.P. Taylor. Yellow Creek Association—Elds Q.D. Haney, W.W. Davis, Bro. J. C. Long, and B.G. Ray. New River Association—Elds. T.M. Martin, Jas. Hilton, Q.D. Haney, A.F. Cole, R.M. Atkins.

Received the Report of the committee on Religious Exercise: Appointed Elds. R.M. Atkins, and J. Hood to preach at the Church at early candle-light. Appointed Elds. J.B. Huckabee and Q.D. Haney, to preach at the Court House at Double Springs, at early candle light.

By motion the Body adjourned to meet at 8:30 o'clock, Saturday morning. Prayer by Eld. J.B. Huckabee.

**Saturday, Oct. 1st.**

The body met pursuant to adjournment. Prayer by the



moderator. The subject of temperance was brought up and discussed at length by Elders J.B.Huckabee, W. W. Davis, Q. D. Haney, James Hilton, and others; the subject was ably discussed, and we hope will be beneficial to our body. An intermission of 30 minutes was given for refreshments, after which the body met for business—

Called for the report of the committee on Circular Letter, —“We your committee on circular letter beg leave to report that we have examined the letter and recommend its reception, adoption and publication in our minutes.”

Respectfully Submitted. R. M. ATKINS, Ch'm.

Called for the report of District Meetings. REPORT OF THE FIRST DISTRICT—“The next meeting of this body will be held with Bethlehem church, No. 2. in Franklin county, Ala., 8 miles north of Ark, postoffice; to convene on Saturday before the first Sabbath in September, 1888. Eld. W.W.Davis to preach the introductory sermon, Eld. A.F.Cole, alt. Eld.C.A.Taylor at 11 o'clock on Sabbath; Eld J. Hood, alt. The next Association will be held with Sardis church, No, 1., 12 miles west of Double Springs.

J.C.Long. clerk.] W. W. DAVIS, moderator.

REPORT OF THE SECOND DISTRICT— “The next meeting of this body will be held with Oak Grove church, 3 miles north west of Clear creek Falls, to meet on Saturday before the second Sabbath in September, 1888. Eld. W. W. Dailey to preach the introductory sermon; Eld.W.J.Tingle alternate.

Eld. D. B. FORD, mod.

A. H. Smith, clerk.

Called for the report of the committee on Nominations, —“We your committee on nominations beg leave to submit the following report: We have appointed Eld. T. M. Martin, to preach the introductory sermon at the next Association; Eld Q. D. Haney, his alternate. Eld. R. M. Atkins, at 11 o'clock on Sabbath; Eld. James Hilton, his alternate. Eld. W.R. Cole, to write a circular letter.

Respectfully submitted J. B. HILTON, Ch'm.

Called for the report of the committee on Temperance, —“We beg leave to make the following report: Experience has taught us that the manufacture, sale and use of intoxicants is the most baneful curse that any people were ever cursed with, and all thoughtful men and women are so concluding. We, therefore, as Christians should use every



effort—both personal and collective—to relieve our country, churches and our families from this blasting curse.

We would recommend the churches to guard their membership from this curse, by making it a crime to make, sell or drink, or aid in either in any way sufficient to expell from the church, and that the ministers make it a point to prepare themselves and teach their people the facts upon the question, so as to educate the people. We recommend futher, that any of our ministers who aid in this business in any way, to be regarded as in disorder; that our churches be instructed to discipline every member who signs an application for license to make or sell, or who patronizes “stills” or saloons by buying intoxicating fluids. We further reccommend that any church that does not so discipline her members, that the Association withdraw fellowship from such church or churches, until the same be reclaimed. All of which is respectfully submitted.

Q. D. HANEY, Chairman.”

Called for the Report of the committee on Sabbath Schools, —“We your committee on Sabbath Schools beg leave to report that we believe in Sabbath Schools and request that the Pastors of each church deliver an address on Sabbath Schools during the next Associational year, in their churches. and impress it upon each church to organize a Sabbath School. All of which is respectfully submitted.

W. P. SHIPMAN, Ch'm'n.”

Called for the Report of the committee on State Mission.—“We your committee on State Mission beg leave to submit the following as our report: That we have examined all the letters from the several churches composing this, the Clear Creek Association, and we find no contributions for home or state mission. We, therefore, advise the churches to duty in the support of the ministry, and we further advise your body to appoint an executive committee, whose duty it shall be to receive all contributions and report their success to the next meeting of this body. All of which is respectfully submitted for your consideration.

J. C. LONG, SR., Chairman.”

Called for the Report of the committee on Documents.—“We your committee on documents beg leave to report that we find 3 queries from Houston church:

1st. Q.—What should be done with a minister who refuses to wash feet in the Church?



*Ans.*—He should be, and all others, allowed to exercise their feelings—let as many wash as feel it their duty, and let others refuse who do not feel it their duty.

*2nd. Q.*—Is it a Church ordinance?

*Ans.*—We think not; but a privilege.

*3rd. Q.*—Is it a test of Church or Christian fellowship?

*Ans.*—No. That would violate the agreement at the constitution of this body. We further advise pastors visiting other pastors not to stir up the matter—neither for nor against.

Respectfully submitted. Q. D. HANEY, Chairman,

Called for the report of the committee on Finance—"We your committee on Finance beg leave to report that we have received twenty dollars and 30 cts. minute funds, and seven dollars and 95 cents., Associational funds. All of which is respectfully submitted. J. G. LOVELADY, Ch'm.

Called for the Treasurer's Report. TREASURER'S REPORT:—"Received of the finance committee, seventeen dollars and seventy cents, minute funds, and six dollars and 25 cts. associational funds, and six dollars and 25 cents mission funds—making a total of \$30.20 cts. Paid for printing minutes \$17, 70 cts. Clerks fees \$6. 25 cts. Total paid out, \$23, 95. Ballance on hand \$6, 25. Respectfully submitted. J. C. LONG, SR., Treasurer.

The body then proceeded to appoint an executive com., consisting of Brothers J. C. Long, (ch'm.) H. J. Chainey, Thos. A. Cobb, J. G. Lovelady, G. W. Shipman, J. W. Barton, I. P. Gibson, and B. G. Ray.

RESOLVED, That the executive committee use what means we have on hand as mission funds, with all they can collect, and employ a missionary for as long a time as the amount collected will pay one half, and said committee to call on the State Mission Board for the remainder and the missionary so employed be instructed to take up collection at each appointment as he travels.

The body invited Bro. J. B. Huckabee as a missionary among us, from the State Board

Resolved, That this body tender its most heart-felt thanks to Fairview church, and vicinity, for the hospitality shown us during our stay among them.

On motion the body called for the reading of minutes the clerk proceeded to read, and the minutes was received.

Appointed Bro. J. C. Long, sr. Treasurer.

On motion the clerk was instructed to have as many minutes printed as the minute fund would pay for, and he have the associational fund as his salary. The clerk was



instructed to send the minutes—when printed—to each church by mail.

On motion the body adjourned to meet with Sardis church, No. 1;—12 miles west of Double Springs—to convene on Friday before the 3rd Sabbath in October 1888.

The brethren then sang a hymn and took the parting hand.

ELD. T. M. MARTIN, MOD.

J. C. LONG, SR. clerk.

Sabbath morning the congregation assembled in the Grove, at 10 o'clock, Eld J.B. Huckabee delivered an interesting discourse to the young folks. Services at 11 o'clock by the appointee Eld James Hilton delivered quite an interesting discourse to a large and well ordered congregation.

### CONSTITUTION.

We the Baptist Churches of Jesus Christ are desirous of a reciprocal Union, we therefore propose to maintain the order of an Association, according to the following plan:

We believe that the Churches of Christ are mutually independent of each other and that the congregational form of Church government should be inviolably preserved, yet being convinced of the utility of friendly intercourse and pious councils on the principles of reciprocal advantage and christian love, we hold it to be the duty of the Churches to pay respect on these principles to the advice of the Association.

1st. The Association shall be composed of members chosen by the different Churches in Union, who, on producing letters from their respective Churches certifying their appointment shall be entitled to seats, the letters so produced shall express the condition of their Churches respectively, viz: The number in fellowship, the number received by baptism, by restoration, dismissed, excommunicated and dead since the last Association, which letter shall be read and the delegates' names enrolled.

2nd. The members thus chosen and convened, shall be known by the name of Clear Creek Baptist Association.

3rd. The Association thus formed, shall choose by ballot a Moderator and Clerk, who shall serve one year.

4th. This body shall have no coercive power to lord it over God's heritage, or to infringe on any of the internal privileges or rights of the Churches in our Union but shall only be considered an advisory council.

5th. The body may appoint Ministers to preach in the destitute bounds of the Association and raise means to pay them by subscription or donation, which amount so subscribed or donated, shall be a voluntary matter. She may appoint a committee on Domestic Missions, whose duty it shall be to employ and see to the payment of the Missionaries.

6th. To give Churches the best advice she can in all matters of difficulty, and if the union should be broken between any of the sister churches, to enquire into the cause of the breach and use her best efforts to remove the difficulty, but if the breach cannot be repaired, to withdraw from any churches which they may look upon to be unsound in principle or immoral in practice until the same be reclaimed.

7th. To take up no case of any church in the union, without the consent of a majority of the church.

8th. Newly constituted or dismissed churches may be received into our union, by their representatives as before stated, and the Moderator shall signify the same by giving the right hand of fellowship.

9th. The association when convened shall be governed by such rules as she may adopt. She may adjourn from day to day until she shall have finished all the business that may be brought before her.



10th. Every church in our union shall be entitled to three delegates of the lay-  
ety. and all ordained ministers are delegates.

11th. To appoint a Treasurer to receive and disburse the funds of the Association, who shall make annual settlements of the amounts received and expended, the surplus on hand, if any, which report shall be published in the minutes.

12th. To have the minutes read, approved and assigned before she rises, and order them to be printed, if she thinks necessary.

13th. The Association shall in all cases be governed by a majority of the members

14th. Voting shall be confined exclusively to the body in all acts respecting their internal concerns.

15th. To amend the plan or form of government at any time when a majority of the union shall deem it necessary.

## CIRCULAR LETTER.

### TO THE CLEAR CREEK BAPTIST ASSOCIATION:

IN obedience to the order of your honorable Committee on Nomination, I proceed to write on the subject of, "The Church and Kingdom of Christ here in the World."

First, The kingdom of Christ was established under the ministry of John the Baptist, and under the Roman Empire—which was the last of the four great monarchies. The kingdom of Christ is a pure monarchy, and is, therefore, not administrative by the authority of man, which kingdom will become universal. Daniel said: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, nor left to other people; but it shall break in peace all other kingdoms." Daniel also saw the greatness and glory of Christ's kingdom, (Dan. 2 c. 44 v.) His kingdom is an everlasting one, which will not be destroyed, [Dan. 3-14.]

It is evident that Christ set up his kingdom here on earth when he called his disciples and sent them to preach; he commanded them to go preach, saying: "The kingdom of Heaven is at hand" (Mathew 10th --7th.) The time is fulfilled the kingdom of God is at hand.—[Mark, 1st. 14 and 15.]

Now we understand that the kingdom had come, and was set up in the world. Daniel described the kingdom as, "a little stone hewn out without hands that went forth into the world till it filled the whole earth." The law and the prophets were until John—since that time the Kingdom is preached.—[Luke 16th and 16.] [Mat. 11th--11th, and 13] Mat. 16 and 19.] Jesus Christ was king of his kingdom and had subjects under his divine control; his kingdom was not a worldly kingdom but a spiritual one.—[John 18--36.] [Isaiah 32 --1st.] It is the spiritual reign of Christ in the heart, and is composed of those who are born again. [John 3--36] So we see that it was by repentance towards God, and faith in the Lord Jesus Christ, that men and women entered the kingdom of Christ.

The question is asked, is the Kingdom and Church one and the same, I will answer; they are not. The ancient Greek word *BASILEIA*, is translated, kingdom of God—kingdom of heaven—kingdom of Christ, all of which are synonymous terms and in every case signifies the spiritual reign of Christ in the heart.

The Greek word *EKKLESIA*, is translated "Church" signifying a congregation of baptised believers met together to transact business, by the authority of Christ, the great head of the Church. The Greek words are not interchangeable, and to construe them to mean one and the same thing is taking from and adding to the word of God. The word Church does not mean kingdom and the word kingdom does not mean Church, and to use them as such is a misconstruction of the word of eternal truth.

The kingdom and church of Christ are distinct, the kingdom being the spiritual reign of Christ in the heart, he being the true monarch, and great sovereign of his kingdom in the heart of all regenerated men and women, leaves it a kingdom without executive or administrative power or authority of man. The Church of Christ is both administrative and executive powers; the Churches are composed of material taken out of the kingdom of God. or the regenerated, having gained the fellowship into the Church of Christ by public profession of faith and immersion, this giving church fellowship.—(John 1st.--12th) (Math. 6 --33).

The Church of Christ was established on earth during Christ's personal reign, and in the days of John the Baptist, the first members of Christ's church were John



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Andrew, and Simon Peter. [John, 1st--31--42.] The next day after it was constituted Philip and Nathaniel were added, thus it continued till we find 120 members in organic Church with the proper officers performing the work of the church, it was a complete church--having both members and officers. [Luke 10th--1st.]

The question is asked, was the first Church constituted by Christ or the Apostles or man? I will answer, It was constituted by the Lord Jesus Christ and no one else. We find the church is termed the bride, the Lamb's wife. In order for there to be a marriage, or a contract to marry, there must be a woman.

Christ was in possession of the Church before the death of John the Baptist, for John said that "he that hath the bride is the bridegroom." John said, this my joy is fulfilled, for he beheld the bride the church--constituted out of those he had baptised in Jordan. [John 3--28--29]. Jesus himself being in possession of the bride the church, [Rev. 21--9--22--17] Again the Savior tells us that the children of the bridechamber, the members of the church, cannot fast as long as the bridegroom, Christ, is with them, [Mark, 18-15-17] It is evident that the church was in existence at this time, for the Savior directed the members to report offenders to the Church, [Math 18-15-17] If the Church was not in existence at this time Christ required something of his disciples, that was impossible for them to do, for they could not report to the church when there were no church. Christ was speaking of his church, that was at that time in existence. Again we hear him say, "thou art Peter and upon this rock I will build my church." (Math, 16--18) The language of Christ on this point proves beyond any doubt, that the church was at that time in existence, and in his possession, for it is impossible for anything to be possessed when it is not in existence.

If the church was not constituted at that time, Christ was mistaken in what he was talking about and was claiming something that did not belong to him at that time. To deny the fact of the existence of the Church, at that time would be in contradiction to Christ's language and the words of John saying, that Christ had the bride the church. The word bride in this case means church, and John says that Christ hath the bride--not will receive or get it at some other time, or will get in possession of the church when the Apostles or man organizes it--but hath it in possession. And again "will build" as Mathew gives it. Peter gives it "build up" which means one and the same thing--will build up, will continue to build up my church, [1st Peter 1st--5] To say that Christ did not establish his church in the world, is a perversion of the whole tenor of the New Testament. It is evident that Christ did establish his church in the world, he himself being the founder the chief corner stone, the head and Lord of All, insomuch that the gates of hell cannot not prevail against it. Christ's church was the first church, it is the model and pattern for the Church 'till the end of time. Baptism and communion are the ordinances that Christ ordained for his church. Also He gave the example of fasting and the resistance of the devil. [Mark, 1st--13]. He taught us how to pray, wash the disciple's feet--in a word, he gave an example of all that he taught his church to observe; to teach and practice otherwise, would be teaching and practicing contrary to the teachings of Christ, and the model church. We ought to observe all whatsoever he commanded, and as Christ is the door i. to our whole duty, and as we are one in Christ, we are one in the church, and all have the same rights and privileges.--If we know these things happy are we if we do them. [John 13--17th] The performance of our duties will be rewarded in the last day. [Math. 25--39--45.]

My dear Brethren and Sisters, let us take the word of God for our guide, ever following the Lord in all things and strictly denouncing every doctrine or theory that does not agree with the word of God.

The Grace of our Lord Jesus Christ be with you all. AMEN.

DAVID B. FORD.